

Thus the Rig-Veda, which is the oldest of all Aryan literary monuments, speaks of 'the path of Right'—*pānthā-ṛtāsya*—(RV. 1.136, 2, and elsewhere). The designation 'path of Right' is here full of spiritual meaning, whatever its usage in the later ritual may have become. Guidance along the spiritual path, moreover, forms the keynote of the Upanishads. A single quotation will suffice: 'This is the path (way) to the gods, the path (way) to Brahma' (*eṣa deva-patho Brahmapatho*, Chāndogya Upanishad, 4. 15.6). In Buddhism we all are familiar with 'the noble eightfold path,' (*ariya aṭṭhangika magga*) namely, that of right belief, right resolve, right speech, right behaviour, right occupation, right effort, right contemplation, right concentration (*e.g.*, Dīgha-Nikāya, Sutta 22). Furthermore, the name of a famous Buddhist work is Visuddhi-magga, 'the Way of Purity,' the Pāli word *magga*, like the Sanskrit *mārga*, 'way road,' being synonymous with 'path,' a natural interchange also in other languages.

Turning to Persia we may note that Zoroaster, the Prophet of Ancient Iran, seven centuries or more before the Christian era, similarly employs the word 'path' with a symbolic connotation. In his Gāthās, or metrical sermons, he preaches to the people about 'the right paths of weal (salvation), the true ones, to the worlds where Ahura (God) dwells' (*erezūsh savañhō pathō*, etc., Yasna, 43.3); likewise elsewhere in his exhortations he uses the expression 'the right paths.' Generations later, or about 500 B.C., the great Persian king Darius I, a worshipper of A(h) uramazda, Ormazd, caused to be carved around his future tomb that was hewn high in the rocky cliff at Naksh-i Rūstam, in Southern Persia, a historic inscription, the last words of which record his behest to each and all of his subjects, 'abandon not the path which is right' (*pathim tyām rāstām mā avarda**, N Ra, 58-60).

Instead of confining the quotations to the literature of our Aryan kinsmen in India and Persia, it would be easy, if time and space permitted, to add illustrations from Greek, Latin, and other literatures. To follow 'the right way of life' (*rectam vitae viam*) was a watchword of Cicero and the Roman poets; instances might be multiplied. Enough, however, has been adduced to show how happy is the choice of the word 'Path,' and 'Aryan' alike, in the title of this magazine which merits the heartiest of good wishes for assured success in its high aims.

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